

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—September 13th, 1907.

No. 37

FOREIGN TELEGRAMS.

London, September 5.

The French had 17 wounded at Casa Blanca.

It appears that the Moors re-formed and attacked the returning French in the vicinity of the camp.

M. Clemenceau interviewed denied that General Drude had sustained a reverse.

The Arab attack on Tuesday was most unexpected and bold. The enemy seemed to spring from the earth and attempted to surround the French whose incessant fire kept the Arabs at a distance. A charge with fixed bayonets dispersed the enemy after an engagement lasting ten hours.

The Paris *Temps* and *Matin* state that owing to the Moroccan War Minister refusing responsibility for the lives of European Police Instructors from their native subordinates, France and Spain have proposed to the Powers to form a police entirely of Frenchmen and Spaniards.

Five arrests for incendiaryism have been made.

Reuter's correspondent at Pekin telegraphs that an edict has been issued appointing Yuanshikai to be Grand Councillor and President of the Foreign Office.

The King of Annam, who was mentioned on August 2 as being imprisoned in the palace when the French established a Council of Regency, has abdicated in favour of his second son, aged eight.

The ship of the Anglo-American Arctic expedition has been lost at Fort Anxious.

It is feared that Captain Mikkelsen and the American scientist Liffingwell, who have been absent from the ship for seventy days, have perished.

Cholera is increasing along the Volga, and precautions are being taken to prevent an outbreak in St. Petersburg.

London, September 6.

Reuter, telegraphing from Marienbad, says that it can be stated that the Anglo-Russian agreement contains nothing of a nature to arouse the susceptibilities of any power, and eliminates every ground for further misunderstanding between the two countries and constitutes a further guarantee of the peace of the world.

It is stated at Casa Blanca that the French have occupied Mazagon without resistance, with the object of preventing large stores of arms and ammunition from falling into the hands of Muley Hafid.

Spain is about to send seven hundred men as a reinforcement to Morocco.

The French Socialists under the leadership of M. Jaures vigorously attacked the Government's Moorish policy.

A courier from Fez reports that the Sultan has bade farewell to the tombs of the patron saints prior to proceeding to Rabat against Muley Hafid.

It is believed that he starts on Monday.

A telegram from Washington says that it is officially announced that President Roosevelt does not intend to keep the warships

going to the Pacific permanently there and that the fleet will return to the Atlantic when it has fulfilled its mission of demonstrating the feasibility and safety of transferring a vast fleet from ocean to ocean.

Four women and one man have been sentenced to a month's imprisonment at Ballintubber, Roscommon, for attacking the occupiers of grazing land.

Wild scenes followed and there were furious attempts to rescue.

The police were stoned and charged the mob.

The Mayor of Bellingham swore in special officers.

London, September 7.

Telegrams from Casa Blanca state that the report of the landing at Mazagon was premature. An order for troops to embark thither was countermanded owing to news being received that Muley Hafid had secured the munitions.

Reuter's correspondent at Casa Blanca telegraphs that certain tribes have asked for a suspension of hostilities with a view to negotiating for peace.

General Drude has given them until the 8th instant to surrender.

It is believed that the tribes merely want to gain time.

A telegram from Tangier states that letters from Kaid Sir Harry Maclean dated the 12th August have been received.

He says: "It seems years since I was made a prisoner."

"I caught a chill," he remarks, "from sleeping on the floor of a tumble-down room without a roof. It was impossible to wash and I was afraid to eat."

Sir Harry Maclean has not written since the 12th August; Raisuli depriving him of his possessions.

The *Morning Post's* Berlin correspondent states that the German Anatolian Railway Company has contracted with the Turkish Government to drain the plain of Konis in Asia Minor, opening up 200,000 acres of desert to wheat cultivation.

The *Evening News* states that a cablegram has been received from Alaska announcing that Captain Nikkelsar of the Anglo-American Arctic expedition has returned safely.

London, September 9.

General Droude reports that apparently altogether about eight hundred Moors were killed at Casa Blanca.

A telegram from Casa Blanca states that the tribes have failed to send the promised envoys to negotiate.

The armistice thus ended yesterday evening.

Raisuli has sent to the British Legation his ultimate term for Kaid Sir Henry Maclean's release.

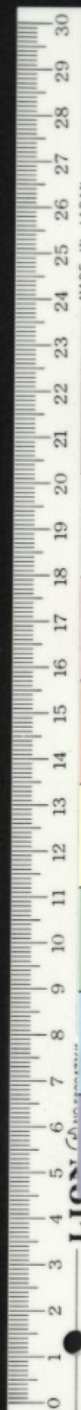
He demands British protection for himself and appointment as Pasha for the region between Tetuan and Larache and indemnity.

The French Government has decided to hold Morocco responsible for the damage caused by the bombardment at Casa Blanca.

The indemnities will be fixed by an international commission at Alexandria.

Sir Alexander Wilson and M. Sully Prudhomme are dead.

The Bishop of Chichester is dead.



EDITORIAL NOTES.

In a recent number of the *Boston Congregationalist*, there is an article by Dr. Wilfred Grenfell entitled: "Is Christianity in America in earnest?" Without entering into any discussion of the author's views regarding his fellow countrymen, we simply call attention to the contradiction in terms in this heading. To ask whether Christianity,—English, American, German, or French is in earnest seems almost equivalent to asking whether a gold sovereign is really worth fifteen rupees. If Christianity is *Christianity* it is without doubt in earnest, but if something else is masquerading under the cloak of Christianity, we cannot judge of its earnestness until it unmasks and lets us see what it really is. After all, though the title of Dr. Grenfell's article may be something less than commendable, it may furnish a text for a few remarks, not out of place at this time in the course of events in India. On two occasions recently, the editor has had opportunity to learn something of the zeal and self sacrifice of Indians belonging to non-Christian *Samajs*. Even if it be contended that there are many in both the Arya and Brahmo Samaj who are not sincere, still we must be struck by the fact that there are outstanding examples of devotion to the causes they represent, and that India is *being greatly impressed* by this spectacle. Even among Indian Christians, we hear words of praise for this or that non-Christian who is showing unusual enthusiasm for what he believes to be right. There are men of marked ability who are accepting posts in their own societies and educational institutions at salaries quite out of proportion to their talents. Whatever maybe the motives, such actions as these cannot fail to be impressive, and the Christian community in India cannot hope to gain any credit for earnestness from the other communities in this great land, until more of its leaders exhibit a similar spirit.

Please observe we do not say *leaders*, for that would be doing a grave injustice to those noble men and women who are already setting such an example of self-sacrifice, but *more leaders*.

There are many things that present themselves for consideration at this point. For example, we are not of those who look with pained surprise at Young India for being unwilling to take such positions as we have mentioned above in *mission service*. For a long course of years, mission work has been developing features that make it difficult for the people of the country in which it is carried on to regard it as in any way their own property. If any Indian feels so called by God's Spirit that he can labour gladly in a foreign mission organization, in spite of difficult conditions, we say "All honour to such a man!" but at the same time we do not in any way criticize that other one who feels that he cannot work under similar conditions. Having said

this, we are now prepared to lay emphasis upon the fact that "leaving foreign mission work altogether out of account, there is a vast field totally unembarrassed by such things as foreign supervision, a field limited only by the willingness of the worker to endure hardship for Christ and his country. When the "National Missionary Society" of India was first organized, it was hailed with delight. So far from looking upon it with suspicion, foreign missionaries everywhere welcomed it as that which would in time render their work unnecessary.

It is not too much to say that there has been a certain degree of disappointment at the result. Neither money nor men have been contributed by the Church in such a supply as was hoped for. Here and there, the communities have shown a most commendable enthusiasm, but nothing yet that can hope to shake the great foundations of non-Christianity in India. Are Indian Christians in earnest? If not, let them see to their condition, for Christianity that is Christianity is in earnest.

JOHN G. PATON.

A MODERN APOSTLE TO THE NEW HEBRIDES.

BY REV. PAUL F. SUTPHEN D. D.

The statement may be made without irreverence that the Bible might be brought down to date if we had the inspired penmen to record the dealings of God with humanity for the past eighteen hundred years. For God has not left his world to itself for all these centuries. The divine hand has been leading and guiding the race in every age, and God has raised up men to do the work of his kingdom, in every century, whose spiritual devotedness and sufferings for Christ's sake have hardly been inferior to those of any apostle of New Testament times. It is difficult to read the story of St. Paul's life and that of Adoniram Judson without feeling that the latter is not a whit behind the chiefest of the apostles. Moffet laboring with unquenchable zeal and undying consecration among the Bechuanas of Africa, rivals in spiritual devotedness and in Pentecostal success the great St. Peter himself, and John G. Paton who may appropriately be called the Apostle of Jesus Christ to the New Hebrides, in loveliness of spirit, in consecration to the Master, and in sufferings for His Name's sake reminds us of St. John.

He was born May 24, 1824, on a farm near Dumfries in the south of Scotland. Like so many notable Scotchmen of whom Moffet and Livingstone are examples, his early life was one of extreme poverty and hardship. But no boy was ever surrounded by a more stimulating religious atmosphere in his home than he. His father, who was a humble stocking maker, would often retire to his room at midday and kneel in prayer for his children, while the latter knowing well in what their father was engaged, would steal past the door on tip-toe.

Young P
knowledge a
trade when
from six in
brief time re
save at the m
Latin and G
hoped to pre

As he ca
sented itself
and at the s
in the city o
Glasgow Cit
of the most
\$200 a year
vices was a
ety stairway
or seven non
sionary soc
more prom
after the m
bled again,
hold them.
nence socie
Two praye
opened and
proportions
of building
greater res
ards, some
ruined by c
in.

But thi
ter persecu
righteous
times mob
a stone th
narrowly c
pour hot v
But none
sire to sav
Apostle, h
for Christ
his studie
tending m
mission w
fore he fu

The
great wor
New Heb
church w
years for
success.

Young Paton, after acquiring some of the rudiments of knowledge at the parish school, began to learn his father's trade when only twelve years of age. He worked at this from six in the morning until ten at night, excepting the brief time required for meals and whatever time he could save at the meal hour he devoted chiefly to the study of Latin and Greek. He had already become a Christian, and hoped to preach the gospel sometime.

As he came on to young manhood an opportunity presented itself which afforded him a most valuable experience, and at the same time enabled him to prosecute his studies in the city of Glasgow. He was offered a position by the Glasgow City Mission to undertake mission work in one of the most degraded quarters of the town. His salary was \$200 a year. The only place he could find for religious services was a hay-loft which was reached by an outside rickety stairway. After nearly a year's work he had only six or seven non-church-goers in attendance, and the City Missionary society proposed to remove him to another and more promising district. His request was granted and soon after the meetings doubled in attendance, then they doubled again, then they became so large the place would not hold them. Bible classes, singing classes and Total Abstinence societies were organized and went forward hopefully. Two prayer-meetings for the benefit of the police were opened and were very successful. The work grew to such proportions that a wealthy Christian man purchased a block of buildings to be used for the mission. Then followed still greater results. Infidels were reached and saved; drunkards, some of them highly educated men who had been ruined by drink, were restored; the outcasts were gathered in.

But this splendid success was not achieved without bitter persecution on the part of those who always oppose righteousness. The saloon-keepers and their patrons sometimes mobbed him. Once he was felled to the ground by a stone thrown by a Roman Catholic. At other times he narrowly escaped scaldings from those who were ready to pour hot water on him as he passed under their windows. But none of these things moved him. With the single desire to save darkest Glasgow at all hazards, like the great Apostle, he took pleasure in reproaches and in sufferings for Christ's sake. All this time he had been carrying on his studies with much difficulty at the university and attending medical lectures. Hindered as he was, by the great mission work he had on hand, ten years passed away before he finished his course and was ordained.

The circumstances which led Paton to relinquish his great work in Glasgow and go out as a missionary to the New Hebrides were peculiar. The Reformed Presbyterian church with which he was affiliated had been seeking for two years for a missionary to those distant islands but without success. At last the synod adopted the remarkable method

of casting lots to decide who among their own number should go. Paton was present at this meeting. The result of the lot still being indecisive, he finally decided to offer himself. The church accepted the offer, and having closed his relations with his great mission in Glasgow, on April 16, 1858, he sailed for the New Hebrides.

Forty years ago these islands presented as difficult and dangerous a field for missionary endeavor as any region in the heathen world. They were inhabited by a race of savage cannibals. On Erromanga William and Harris, both missionaries were killed, and devoured soon after landing. At Nukapu, at a later day, Bishop Patterson was martyred. The people were constantly at war between themselves, and they seemed utterly destitute of the faintest knowledge of moral distinctions. The point to which Paton was sailing was the island of Aneityum, the most southern of the group, which had been occupied for sometime by the Scotch Presbyterian mission. The most marvellous change had already come over the natives there in consequence of the introduction of Christianity. When Bishop Patterson visited this island, not far from the time of Paton's arrival there, he found that out of a population of 4,000 only 300 were still heathen, and in order to have the Bible printed in their own language these poor islanders actually paid \$5,000 which they earned by the sale of arrow-root.

But Paton was not to tarry here. He was assigned to the island of Tauna just north of Aneityum, whose inhabitants were savage cannibals and whose only acquaintance with white men was with the traders, who did not scruple to rob them and murder them whenever they conceived it to be to their advantage to do so. It is not remarkable that the natives under these conditions regarded all white men in the same light, as the plunderers and murderers of their race, nor that bloody reprisals should sometimes have followed. After all, the most formidable difficulty in the way of Christianizing the South Sea islands, was not the cannibalism of the natives, but the savagery of the white traders whose barbarous treatment of the natives made them suspicious of every white man who visited their shores, the missionaries included. It was this barbarism of the traders that afterwards led directly to the martyrdom of Bishop Patterson on the island of Nukapu, and of the Gordons on the island of Erromanga.

Paton and his wife (whom he had married before leaving Scotland), were stationed at one end of Tauna, and a Mr. and Mrs. Mathieson at other end. He had only been there a short time when his young wife was taken down with a malarial fever and died. He buried her on the shore, digging her grave with his own hands and lining it with blocks of coral. Excepting for some native Christian who had come with him from the island of Aneityum, he was now alone. His desolation was indescribable. He had left his great work in Glasgow to stand in solitary sorrow beside



the grave of his young bride in a land of cannibal savages. Soon after her death Bishop Selwyn and young Patteson visited his island to cheer him on. He draws a touching picture of the scene as he stands weeping at his wife's grave on one side, and Patteson gently sobbing on the other, and Bishop Selwyn praying between them that God would sustain him.

To be continued.

HAS THE UNIVERSE A CENTER?

The recent contention of Dr. Alfred Russell Wallace, that our universe is finite and that our solar system is at its center, has been noticed in these columns, as well as some of the criticisms thereon. To *Knowledge* (London, May) a number of astronomers contribute letters on this subject. Dr. Wallace himself writes that he is grateful for criticism, and adds that he is preparing a volume in which his views will be presented in a more complete and more convincing manner. Dr. J. E. Gore writes:

"As it is at present impossible to fix the exact limits of the visible universe, we can not determine where its center may lie, and although the sun and solar system *apparently* lie near the center of the Milky Way, it does not follow that we are really at or near that center. Indeed, there is evidence to show that we are perceptibly nearer to one side of the Milky Way than to the opposite side. Sir John Herschel was of opinion that the southern portion of the Milky Way near the Southern Cross is nearer to us than the northern part. Professor Newcomb considers that we are probably nearer to the boundary of the visible universe which lies in the direction of Sagittarius and Scorpio, and he thinks that we may possibly be so much nearer this particular region that we may soon be able to detect proper motions among the fainter stars in this direction."

The same question is thus taken up by Agnes M. Clerke, the well-known astronomical writer:

"But has the universe a center? In other words, is it of limited dimensions? Dr. Wallace avers that it is. His arguments are, nevertheless, contravened by the high astronomical authorities just referred to. The all-pervading illumination of the sky-ground, which should attest the shining of infinitely numerous suns, would be prevented, they agree in considering, by the intercepting action of an *equally infinite* number of dark bodies. These, however, can not be supposed to screen off gravitational influences; they should, on the contrary, reinforce them. Hence, every body in space would be acted on by infinite forces, soliciting it to move in every direction at one and the same time. Cos-

mical paralysis would result; the 'constellated suns' would stand stock still; unless we make the hazardous assumption that a finite attraction, superadded to an infinite sum of attractions, might avail to determine velocity. That is to say, neighboring stars might exert effective pulls upon each other irrespectively of the equilibrating pull of a measureless universe. There is, however, little profit in dwelling upon this baffling aspect of the question; clearer evidence is before our eyes. Everywhere in the heavens structural relations are manifest. Architectural design is traceable in them; they have parts fitted in together to form a vast yet limited whole. The Galaxy has shape and boundaries, and we have no assured knowledge of anything lying outside those boundaries. It seems, then, a gratuitous exercise of the imagination to conjure up abysses stored with stars, energetic and effete, one set cutting off the radiations of the other."

WATERLESS GOLD-MINING.

The gold separator invented some time ago by Thomas A. Edison is again receiving notice in the daily press, owing to successful experiments said to have been made with it in New Mexico. This device, if successful, practically makes possible placer gold-mining without water, and so opens up many rich deposits hitherto unavailable. In an editorial headed "Gold from the Desert," the *Baltimore News* thus describes the apparatus:

"It is a device for separating the gold from the gravel by the use of powerful air-blast, instead of making the separation by the usual washing process. Experiments have been made in New Mexico with the new device by Cloyd M. Chapman. Mr. Chapman says they have demonstrated the efficiency of Mr. Edison's invention.

"It is stated that there are rich deposits of placer gold in New Mexico, Arizona, California, and Mexico which can not be worked because of the absence of water in sufficient quantities. It was to work these deposits that Mr. Edison's device was invented.

According to the statement of Mr. Chapman, while the hydraulic method separated from the gravel but seventy-five per cent. of the gold, Mr. Edison's device separates about ninety-eight per cent. of the gold. Still the Edison process is not so cheap as the hydraulic process where water is available. It costs by the water process but three cents a ton to work the ore, while by Mr. Edison's device it costs about eight cents a ton. Only in rich deposits would the increased cost justify itself by increased efficiency.

"In the Edison process, after the gravel has been excavated it is conveyed to a mill, where it is passed over a series of screens and the gravel is separated according to size. Each size of gravel is handled separa-

tely. It is through a gravelling are turned heavier, fa impurities are carried that there by simple were made M., three y the minin not prove

"Mr. I well prove reasonable sited in d may add metal."

Comme above, that neering A that impro Mr. Edison

"In so character doubtless look for said, has b equal pres ed to be If they are patent as we shall h years."

M

It is n and great lowing pe English case in po

"Wh my father ing taken wanted to

"My to his Lo Lordship Well, I w the table served th father's the guest from his watched

tely. It is placed in the separator hopper, and is fed through a narrow slit at the top of the machine, the gravelling falling to the bottom. Powerful air-blasts are turned upon the falling gravel. The metal-being heavier, falls into a chamber, and the gravel and other impurities are driven on so that they fall outside and are carried away. Thus the gold is left so nearly pure that there is little difficulty in cleaning it absolutely by simple processes. Experiments with the machine were made on the Oritz mine grant near Santa Fe, N. M., three years ago. While the machine worked well, the mining operations did not pay, as the deposit did not prove as rich as was expected.

"Mr. Edison's device is very simple, and it may well prove as effective as is predicted. . . . It seems reasonable to suppose that a good deal of gold is deposited in desert spots, and that Mr. Edison's invention may add materially to the world's stock of the precious metal."

Commenting on the descriptions similar to the above, that have appeared in the daily papers, *Engineering News* notes that the invention is not new, and that improvements have probably been introduced since Mr. Edison's first device was tried. It says:

"In so far as this general description indicates the character of the invention there is no novel feature; doubtless it is in the details of the device that we may look for the improvements. The main difficulty, it is said, has been to secure a blast that would blow with equal pressure at all points. Patent lawyers are reported to be at work drawing the specifications and claims. If they are as successful in delaying the issue of this patent as they were on the Edison kinetoscopic camera, we shall know what the claims are in about fifteen years."

MR. GLADSTONE, WHEN A BOY.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:

"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire wanted to have me as his guest.

"My good father, as he parted with me on my way to his Lordship's, said, 'Now, William, when at his Lordship's board be sure you do exactly as he does' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, bent, of course, on following my father's orders to do exactly as his Lordship. When the guests had been served, his Lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of

time I had noted he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his Lordship exclaimed:

"'A beastly draught,' and, wheeling around in his chair, called to his valet to close a door that had been left upon near his Lordship's seat.

"Again I watched him; then, repeating the exclamation he had uttered, I wheeled around in my chair and gave a similar command to the valet.

"There was a silence; his Lordship's brow knitted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke; his voice not harsh, but determined.

"'See here, William, are you imitating me?' he asked.

"'Oh, no, your Lordship,' I stammered out.

"'Well, what does this mean?'

"'Only, your Lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did.'

"His Lordship laughed merrily, then turning to his guests, said:

"I am taught a lesson. I must not do that which I would not have others do."

Then, closing the story with his little visitor, Mr. Gladstone said:

"Little man, always be careful; never do anything because other people do it unless you are certain it is good and pleasing unto God"—Exchange

NAN'S BIRTHDAY PARTY SOUVENIRS.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen where grandma was frosting cakes, the afternoon before the party, to take about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nana, leaning her elbows on the table, "except I wish I did have silver-nears for the party."

"Goodness me!" said grandma, "what's that?"

"Things for them to take away to 'member my party with, for always," answered Nan. "Silver-nears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"



"Yes," said Nan, "and—oh, grandma, you said they'd have to go, some of them anyway, cause the farm was getting overrun with cats; but, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest——"

"Yes," said grandma calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest—you always think of the perfectest things! Of course, there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

And, of course, grandma said she didn't mind.

So the next day, when the ten little guests went away after having a most charming time, they each took with them a kitten, in box with slats fixed so that it could breathe; and after they were all gone Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without ten kittens. I hope I'm not getting selfish."

And grandma smiled.

The next day grandma was upstairs, when she heard Nan calling; and then, rushing up the stairs, accompanied by a chorus of mewing, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma," she cried, "the party all came back and brought their silvernears! They said their mammas said they were just as much obliged, but they had so many kittens now they do not really need any more, and—oh, grandma, don't you think we can keep them now?"

And, of course, grandma, when she got through laughing, said yes.

There is great need of prayer for the men and women in the great "Doshisha" Theological College of Japan. This was founded about 35 years ago in Hyogo by a true servant of the Lord Jesus Christ, named Neesima, whose life aim was to prepare witnesses of Jesus Christ for the people of Japan. Since his death much error has taken the place of faith in the Atonement.

Count Okuma, the founder and head of the Waseda University, in which a large number of Chinese students are enrolled, to a delegation of the Y. M. C. A. expressed himself as follows:—"Having heard of your work for the Chinese students, I wish to express my appreciation and sympathy. We are living, morally speaking, in a wilderness; and it is very unfortunate that Chinese students here are unable to find any guide to faith and morality. It is my hope to give all possible assistance towards the moral betterment of the conditions under which they live, and as I understand this is also the ideal of the Chinese Young Men's Christian Association, I shall be glad to do all in my power to further it."

After a protracted debate, the Presbyterian General Assembly of Canada during its session at Montreal has by 137 votes to 11 declared in favour of the proposed union of the Presbyterian, Methodist, and Congregational Churches in Canada under the name of the United Protestant Church.

The new and vigorous Sunday law of Canada went into effect the 1st of March. It is giving general satisfaction. Among other things, it has succeeded in eliminating that enemy of Sunday devotions, the American Sunday paper. It is estimated that not less than one hundred thousand men have been released from seven-day toil by this law, which was enacted through the co-operation of the labour unions with the Churches.

"HE STOOD—AND DEFENDED IT."

2 Sam. xxxiii. 21 (R.V.)

Only a plot of lentils—

What is worth life or limb?

And all the rest had fled and gone;

And one true man was left alone—

"It shall be held for him!

I stand on royal David's ground;

Here shall no spoiler's foot be found."

And fearlessly he drew the sword,

To fight the battle for his lord.

Only a plot of lentils—

But was it little worth?

Upon that plot God's legions met;

And there an open door He set;

And Heaven joined hands with Earth;

And there, whole-hearted, one alone,

Risked all for David's cause and throne—

But never such shall singly stand;

God's hosts are ranged at his right hand.

And with great David's fame

Is linked his servant's name,

In record ne'er to be forgot;

And there they shine, those words for aye,

"The Lord great victory wrought that day,"

In the small lentil plot!

And from that plot, David kept,

Round the wide land the victory swept.

Ye loyal souls and true;

Our David needeth you;

Presumptuous foes would rob His brow.

"Yet have I set my King," saith God;

And his decree shall none make void—

Stand by the plot for David now;

His claim, His cause, your sacred trust,

Yield not one inch—prevail He must!

J. B.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A. Nasirabad, C.I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 as. per line. Minimum Charge Rs 1.

MAKHZAN I MASHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, PROFESSOR PRESTON H. EDWARDS,

CHRISTIAN COLLEGE, ALLAHABAD.

J. R.

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. Special terms will be given for large orders.

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Wylie Brothers,
Mission Press, Ludhiana.**

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs 1-8-0. Minimum order 50 copies

Address THE MISSION PRESS, Lodiana.

TO LET.

C. L. S.

RECENT PUBLICATIONS.

HIDAYAT I TIMARDARAN

A translation of Miss CREIGHTON's Nursing Lessons.
(Roman Urdu) Cloth Re. 1.

THE MUSLIM CONTROVERSY (English)

BY REV. E. M. WHERRY, D. D.,

"The special object aimed at in the preparation of this book is to place within easy reach of the student of Islam the outlines of argument and contents of the book published in the Urdu Language & addressed to Muslim readers."

Price Rs. 1.

DAULAT-I-LAZAWAL.

A translation of Miss Marston's new book, "Riches that Fail Not."

SAMPAR DAI (Hindu Sects)

BY REV. B. B. ROY.

Price 6 As.

ADDRESS,

HONORARY SECRETARY,
LUDHIANA.

Do You ride in a Rickshaw?

If you, do you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Printed and Published at the Mission Steam Press Ludhiana, for the Editor by Wylie Brothers. —1907.

A. T. S.

TWO NEW BOOKS.

Satyarath Parkash Darpan

BY

REV. G. L. THAKER DASS,

"A complete refutation of the Satyarath Parkash of Dayanand Saraswati."

GANJINA-I-ISLAM

BY

REV. E. M. WHERRY, D. D.,

Of special value to Theological Students, and Christian workers in general.

Price Cloth Back As. 8.

Cloth Rs. 1.

Address

THE MANAGER

MISSION BOOK DEPOT, LUDHIANA.

OR NORTH INDIA TRACT SOCIETY,

ALLAHABAD.

TO LET.

Registe

T

Vol. XI

FOR

The latest ment is sub

The ship Chinese and J

Mr. Ishir, Vancouver fo

He says th make an inter however will

In view o Government i

The Tsar' merged rock

lago yesterda

A lifeboat

The Tsar

The Russ cruiser Asia.

The publ nothing has

The Star another rent

The rock

The Time dese and C mediately.

The Japs that they wi

The Jap Anti-Orient monstration

The shi where the J land Hindu crowds, ord

Captain in their diri

The sta drove them pedition ret

The Da lished a sta where expe the strictes

The Bo to assist th elementary